

THE ELEMENTS
of the beginning of the
Oracles of GOD.

Containing the whole Grounds of
Christian Religion, in

A Short Catechisme

for yong Children,

And

A larger Method of Catechising.



AT LONDON

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A
Catechisme

for little Children.

Question.

Ho made Man?

Ans. God.

Gen. 2. 7.

Q. In what estate
made he him?

A. Perfectly holy in
Body and Soule.

Gen. 1. 31.

Ephe. 4. 24.

Q. How fel he from that good estate?

A. By breaking the Commandement
of God.

Gen. 3. 7.

Q. What punishment followed
thereupon?

A. Death and condemnation to him,
and his posterite.

Rom. 5. 18.

19. & 6. 23.

A 2

Q. How

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Q. How are wee deliuered from death and condemnation?

Joh. 3. 16.
Ephe. 2. 5.

A. By the free mercy of God in Iesus Christ.

Q. What kind of person is Iesus Christ?

Iho. 1. 14.
Joh. 3. 13.

A. He is very God, and very Man, in one person.

Q. VVhy call yee him very God?

Heb. 1. 1. 3
Phil. 2. 6.
1 Joh. 5. 7.

A. Because he is the eternall Sonne of God, of one and the selfe same God, head with the Father and holy Ghost.

Q. VVhy call yee him very man?

Heb. 2. 17.
Heb. 4. 15.

A. Because he is like vs in al things, sinne onely excepted.

Q. vvhy was he without sinne?

Heb. 9. 14
Ephe. 5. 2.
1 Pet. 1. 18 19
1 Joh. 3. 5.
1 Pet. 3. 18.

A. That hee might be an unspotted sacrifice for sinne.

Q. vvhat hath hee done for our deliuerance?

Rom. 4. 25.

A. He died for our sinnes, and rose againe for our iustification.

Q. Are all men that perished in Adam, saued by Christ?

Joh. 3. 16. 17
18. & 36.

A. No, but onely they that haue true faith in him.

Q. vvhat is true Faith?

Joh. 6. 69.
Joh. 17. 2.
Rom. 4. 21.

A. It is the true knowledge of Iesus Christ, with assurance of saluation in him.

Q. Rehearse

for little Children:

Q. Rehearse the Articles of your faith,

- A.** 1. **I** beleue in God, the Father Almighty
maker of Heauen and Earth.
2. And in Iesus Christ his onely Sonne our Lord.
3. Who was conceived by the the holy Ghost: borne
of the Virgin Mary.
4. Suffered under Pontius Pilate, was crucified,
dead, and buried, he descended into hell.
5. The third day he rose againe from death,
6. He ascended into heauen, and sitteth at the right
hand of God the Father Almighty.
7. From thence shall he come to iudge the quicke
and the dead.
8. I beleue in the Holy Ghost.
9. The holy Chm'ch Vniuersall.
10. The communion of Saints,
11. The forgiuenes of sinnes,
12. The resurrection of the body, and life ever-
lasting.

Q. By what meanes doth Gods spi-
rit worke this faith in you?

A. By the word of God.

Q. vvhhat call yee the word of God?

A. The Holy Scripture of the old
and new Testament.

Eph. 2. 8.

Gal. 2. 28.

Rom. 10. 17.

2 Pet. 1. 21.

2 Pet. 3. 15. 16

1 Pet. 1. 25.

Q. By what meanes doth Gods spi-
rit confirme this faith in you?

A. By the same Word, and by the
Sacraments.

Act. 15. 32.

1 Pet. 2. 2.

Act. 10. 32.

Rom. 4. 11.

Q. vvhhat call yee the Sacraments?

A. They are visible signes & seales
ordained of God, for the confirmation of
my faith.

Rom 4. 11.

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Q. How do they confirme your faith?

1 Cor. 11. 24.
Mar. 16. 16.

A. By receiuing them as pledges,
that Christ crucified (represented and of-
fered in them) is giuen to me in particu-
lar to bee my Saviour.

Q. How many Sacraments be there?

Mat. 28. 19.

1 Cor. 11. 23

A. Two: Baptisme, and the Lords
Supper.

Q. vvhy were yee Baptised being
an Infant?

Rom. 6. 3. 4.

Gal. 3. 27.

1 Cor. 12. 13

Ephc. 1. 22.

1 Cor. 12. 13

A. That therby I might be ingrafted
in Christ, & entred in his Church, which
is his mysticall body.

Q. vvhat profit haue you by your
Baptisme now?

Act. 2. 28.

Mar. 1. 4. 5.

Eph. 5. 26. 27

Tit. 3. 5.

A. It seales vp the remission of my
sinnes in Christs blood, and furthers the
renouation of my heart in his Spirit,
which are my spirituall washing.

Q. vvhat call ye the Lords Supper?

Ioh. 6. 53.

A. It is the Sacrament of my spiri-
tuall nourishment on the body and blood
of Christ.

Q. How doe you eate his body, and
drinke his blood?

Ioh. 6. 47. 48

Ioh. 6. 54.

Ioh. 5. 36.

A. By beleauing assuredly that
his body was broken, and his blood was
shed for mee.

Q. VVhat thankfulnessse owe you

for little Children:

to God, for giuing his Sonne to shed his blood for you?

A. I am bound to deny my selfe, and liue to him, walking in his Commandements all the daies of my life.

Mat. 16. 24.
1 Cor. 5. 15.
Luk. 2. 74, 75
1 Pet. 1. 17.
18. 19.
Tit. 2. 14.

Q Rehearse the Commandements?

A. **H**arken and take heed Israel, for I am the Lord thy God which haue broght thee out of the land of Egypt, and out of the house of bondage.

Exod. 20.

1 Thou shalt haue no other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen above, nor in the earth beneath, nor in the water vnder the earth: Thou shalt not bow downe to them nor worship them, for I the Lord thy God am a ialous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands of them that loue me and keepe my commandements.

3. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4. Remember that thou keepe holy the Sabbath day: sixe dayes shalt thou labour and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no manner worke, thou, nor thy sonne, nor thy daughter, thy man seruant, thy maid seruant, thy cattell, nor the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day & halowed it.

5 HONOR

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5. Honour thy Father and thy mother that thy dayes may bee long in the land, which the Lord thy God giueth thee.
6. Thou shalt doe no murther.
7. Thou shalt not commit Adulterie.
8. Thou shalt not steale.
9. Thou shalt not beare false witnesse against thy neighbour.
10. Thou shalt not couet thy Neighbours house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Q. VVhat is the summe and effect of these Commandements?

Mat. 22. 37.

A. Thou shalt loue the Lord thy God with all thy heart, minde, and strength; and thy neighbor as thy selfe.

Q. Is any man able to doe these things perfectly in his life?

2 Chr. 6. 36.

Ecl. 7. 22.

A. None at all.

Rom. 7. 14.

1 Ioh. 1. 8.

Pro. 20. 9.

Ro. 7. 23, 24.

Q. vwhy so?

A. Because no man is perfectly sanctified in this life.

Q. Yet must not wee strue to perfection in fulfilling of Gods Commandements?

1 Thes. 4. 1.

Pro. 4. 18.

Act. 15. 9.

2 Tim. 2. 19.

Job 1. 1.

A. Doubtlesse, for otherwise there is neither faith nor feare of God in vs.

Q. vwhat must wee doe then, when we breake any of these comandements.

Act. 2. 37.

A. We must runne to God by repentance

for little Children.

fance and Paper.

Hof. 14. 2, 3.

Q. vvhat is Repentance?

A. It is the turning of my heart to God, with an unfained sorrow for offending his Maieſty, and a conſtant reſolution to amend my life.

Deu. 4. 29, 30

Joel 2. 13.

2 Cor. 7. 10.

Ezek. 18. 27.

28. 12, 13.

Pſal. 39. 1.

Iob 31. 1.

Q. vvhat is Prayer?

A. It is calling on God, in the name of Chriſt, for things belonging to Gods glorie, and our neceſſity.

Pſal. 10. 15.

Ioh. 14. 14.

Mat. 3. 33.

Q. vvhy is it not lawfull to pray to Creatures, as to Angels, and Saints glorified?

A. Becauſe God hath commanded vs to worſhip him alone.

Col. 2. 18.

Reu. 22. 9.

Mat. 4. 10.

Q. vvhy muſt wee pray onely in Chriſts Name?

A. Becauſe he is our onely Mediator and interceſſor.

1 Tim. 1. 3, 5.

Ioh. 14. 6.

Q. How then ſhould wee pray?

A. According to that patterne of prayer which our Maſter hath ſet before vs, ſaying: When yee pray, ſay,

Luke 11. 2.

O Vr Father which art in heauen:

1. Halowed be thy Name.

2. Thy Kingdome come.

3. Thy will be done in earth as it is in heauen.

4. Giue vs this day our daily bread.

5. And forgive vs our trespaffes, as wee forgive them that trespaffe againſt vs.

6. And

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6. And lead us not into temptation, but deliver us from euill, for thine is the kingdom, the power and the glory, for euer and euer, Amen.

Q How are you assured that God will heare your Prayers ?

Joh 16. 27.

A. By Christs alone Word, promising that whatsoeuer we aske the Father in his name, it shall be giuen vs.

Q vvhhat is the end of this your whole Religion ?

Mat. 5. 16.
1 Pet. 4. 6.

A Hereby God is glorified, and I am saved, through Iesus Christ my Lord, to whom be euerlasting praise and glory. Amen.

Prayers and Graces for Children.

Morning Prayer.



My gracious God, I blesse thee with my whole heart for thy fatherly prouidence, watching ouer me this night. And I beseech thee to continue thy mercy with me both this day, and the whole course of my life, that being alwaies guided by thy grace, and garded by thy prouidence, I may spend this time of my pilgrimage in thy feare, & end it in thy fauor, through Iesus Christ my blessed Lord & Sauioꝛ, Amen.

Euening Prayer at going to bed.

It is of thy vnderseerued mercy (O God) that I haue passed this day in safety without some notable

Childrens Prayers, and Graces.

notable inconuenience, in those infinit dangers wherein I continually cast my self through my folly. Now I beseech thee (good Lord) let it please thee of thy gracious goodnes, protect me also this night; and grant me quiet rest in soule and body, that I may better serue thee in both, through Iesus Christ my gracious Lord and Saviour. Amen.

I will lay me downe in peace and sleepe; for thou Lord onely makest me dwel in safety. Psal 4.8.

¶ Grace before meate.

The eyes of all things doe looke vp & wait on thee (O Lord) thou giuest them meate in due season: thou openest thy hand & satisfieth the desire of every living thing: good Lord blesse vs, & those gifts which we receiue of thy large liberality, through Iesus Christ our Lord. So be it.

Another before meate.

Pardon our sinnes O God and giue vs thy blessing with thy benefits, that they may haue strength to nourish vs, and wee may haue grace to serue thee our gracious God, in Iesus Christ. Amen.

¶ Grace after meate.

The God of glory and peace, who hath created vs, redeemed vs, and presently hath fed vs, be blessed both now and ever. So be it.

Another after meate.

Most mighty Lord and most mercifull father, we yeeld thee hearty thanks for our bodily sustentation, requiring also most intirely thy gracious goodnes, so to feed vs with the fowd of thy heavenly grace, that we may worthily glorifie thy name in this life, and after bee partakers of thy euerlasting glorie, through Iesus Christ our Lord. So be it.

Prayers and Graces for Children.

Another after meate. Matth. 4. 4.

Lord thou hast said it, & we beleue it, that man liues not by bread onely, but by every word that proceedeth out of thy mouth: Therefore giue vs (we beseech thee) thy blessing with thy benefits, that in the strength of thy blessing this life being maintained, we may spend it in thy seruice, till we attaine to life euermore, through Iesus Christ our Lord and onely Saviour. Amen.

TO any of these or the like graces that shall be said after meate, let these or the like prayers be added for the Church and for the King. &c.

God saue thy Church vniuersal, God comfort the chaste. **L**ord increase our faith. **O** Lord for Christ thy Sonnes sake, bee mercifull to the common wealths where thy Gospel is truly preached, and the afflicted members of Christs body relieved, and illuminate according to thy good pleasure, all Nations with the brightness of thy word. God saue our most gracious King James, the hopefull Prince Charles: Prince Palatine, and his Lady Elizabeth, and their princely progeny, guide thou their hearts, **O** God, by thy grace, that they may rule thy people aright, to the terror of euill doers, & the comfort of all those that feare thee, and loue thy truth. Amen.

A brieft of the ten Commandements.

1. **H**Aue thou none other gods but mee,
2. **V**nto no Image bow thy knee.
3. Take not the name of God in vaine.
4. Doe not the Sabbath day prophane.
5. Honour thy Father and Mother too,
6. And see that thou no Murther doe.
7. From Whordome keepe thy body cleane,
8. And steale not thogh thy state be meane.
9. Of false reporting shunne the blot,
10. What is thy Neighbours couet not.

*O Lord to thee our soules conuert,
And write thy Lawes into our heart.*



A Method of Catechising.

Of Religion in generall.

Question.



*Hich is the onely way to
true happinesse?*

*Answer. The true
christian Religion.*

*Acts 4.12,
Plal. 2.12,
Iohn 3.36.*

*Q. What is the true
Christian Religion?*

*A. That which is agreeable to the
Doctrine of Christ.*

Q. Where is that Doctrine to be learned?

*A. Onely in the holy Scriptures, for
they are able to make vs wise vnto sal-
uation, and perfect and meeete for every
good worke.*

*Iohn 8.39.
2 Tim. 3.15.
16.17.*

*Q. Wherein consists the true Christian
Religion?*

A. In

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Joh. 3. 36.

1 Joh. 2. 3.

Jam. 1. 27.

Eccle. 12. 13

Tit. 3. 8.

A. In true Faith, & good ~~W~~orkes.

Q. Are both Faith and good workes necessary to salvation or true happinesse?

a Mar. 16. 16

b Mat. 3. 10.

A. Both are necessary: for the Scripture saith of the first, ^a Hee that beleueth not, shall be condemned; and of the second, ^b Every tree that bringeth not forth good fruit, shall be hewen downe and cast into the fier.

Q. May not true faith bee without good workes?

1 am. 3. 17.

A. Impossible: For Faith without good workes, is dead in it selfe.

Q. May not good workes bee without true Faith?

Gen. 4. 3, 4, 5

Heb. 11. 4.

Heb. 11. 6.

Rom. 14. 23.

A. ~~W~~orkes without faith may bee good in the eyes of men, but not so before God: for without faith it is impossible to please God: And all that is done without faith, is sinne.

The first Part, Of Faith.

Q. **VV**hat doe you call true Faith?

a Joh. 6. 69.

Joh. 17. 3.

b Rom. 4. 11.

& 21.

Heb. 11. 1.

Heb. 10. 22.

A. It is ^a the true knowledge of God in Christ, ^b with assurance of salvation in him

Q. Reherse the Articles of your Faith?

A. I be-

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Ans: I belecue in God the Father Almighty, maker of Heauen & Earth, &c.

Q. How diuide you this forme of confession?

A. In two parts: the first concernes Gods nature and workes; the second concernes Gods Church, and his gifts towards it.

Of Faith in God.

Q. What belecue you concerning Gods Nature?

A. That he is one vndiuided Godhead, or diuine essence, distinct in three Persons; the Father, who from all eternitie hath begotten the Sonne; the Son, who from all Eternitie is begotten of the Father; and the Holy Ghost, who proceedeth from the Father & the Son.

1 Cor. 8. 6.
1 Ioh. 5. 7.
Ioh. 1. 14.
Ioh. 15. 26.

Q. Must wee not worship this one Godhead in the three Persons, and the three persons in this one Godhead?

A. Doubtlesse: and therefore I say in my Creede^b I belecue in God the Father, and in his Sonne, and in the holy Ghost; ^c The first & chiefe part of Gods worship, being this, to beleue in God.

2 Cor. 13. 13.
b Ioh. 14. 1.
c Heb. 11. 6.
Ioh. 3. 33.
Mat. 25. 8 9.

Q. Why say you, as for your selfe alone, I beleue?

A. Because euery man must bee satisfied

Hab. 2. 4.
Ioh. 3. 36.
Mat. 25. 8 9.

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ued by his owne Faith.

Q. What is it to belecue in God?

*A. It is not onely to know and ac-
knowledge him to be such a God, as hee
hath revealed himselfe in his word, but
also to put my trust & confidence in him.*

Acts 17, 25.

Heb. 10, 19.

Heb. 11, 1.

Psal. 2, 12.

*Q. Which are the props, and pillars of
your confidence in God?*

*A. His ^a Fatherly affection, where
by he is willing, and his ^b Almighty
Power, whereby he is able ^c to giue mee
all good things and ^d auert from mee all
euill, ^e or turne them to my good.*

a Joh. 3, 16.

b 1oh. 3, 1.

b Luk. 1, 37.

c Ephe. 3, 10.

d 2 Tim. 4, 18.

e Rom. 8, 28.

Of the Creation and prouidence:

*Q. Wherein doth he shew his fatherly af-
fection, and almighty Power?*

*A. In his woorkes of Creation, and
redemption.*

Act. 17, 24, 28.

John 3, 16.

Ro. 1, 19, 20.

Heb. 1, 3.

Rom. 1, 4.

Eph. 1, 19, 20.

Iob 12, 9, 10.

Heb. 1, 3.

Rom. 1, 1, 36.

Act. 17, 25, 27.

28.

*Q. And say you nothing of his wise & wons-
derful prouidence, wherby he gouerns y^e World?*

*A. I comprehend it vnder the Crea-
tion; because as the World once by
Creation was made and set in order, so
it hath euer since bin continued in being
and order by the prouidence of God.*

*Q. Is the prouidence of God extended
towards all things that hath being?*

*A. Yea, euen to the sparrowes, and
haires*

Mat. 10, 29.

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haire of our head?

Q. Hath his providence place also in things which bee euill?

A. Yea in the baddest actions of the wicked: for euē in those hee worketh well, and directeth them to his own glory, and to our comfort.

Gen. 50. 20.
2 Sam. 16. 10
Iob. 1. 21.
Acts. 2. 23.
Acts 4. 27.

Q. Then it appeares that nothing in this world doth fall out by chance?

A. Nothing at all: for whatsoever falles out in this World, is directed, ruled, and moued by God, according to the determinate counsell of his good will, which was before all worlds.

Pro. 16. 30.
Exod. 21. 30.
Iob. 14. 5.
Acts 17. 28.
Acts 4. 27. 28.

Q. I see now, how God being called the maker of Heauen and Earth, must bee understood to bee also the Governour of all things; therefore tell mee concerning the Creation of Man, in what estate God made him?

A. In the^a beginning God made all things very good, and^b aboue the rest hee made Man according to his own Image in righteousness and true holinesse.

^a Gen. 1. 31
^b Gen. 1. 26
37.
Eph. 4. 24.

Of the Fall of Man.

Q. How fell we from that good estate?

A. By the disobedience of our first parents Adam and Eue.

Gen. 3. 6.
1 Tim. 2. 14.

B

Q. or hence

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Q. Whence came their disobedience?

Gen. 3.

A. From Satan, and the abuse of their owne free-will.

Q. How so?

Jud. 6.

John 8. 44.

1 Tim. 2. 14.

2 Cor. 11. 3.

A. Satan, when he had lost his originall, and fallen from the truth himselfe, became a murdherer of them, by intising them, and they willingly giuing way to his temptation, made filthy apostasie from God.

Of Originall sinne.

Q. Are we guiltie of their sinne?

Ro. 5. 12. 18.

Heb. 7. 9.

A. Doubtlesse, because we sinned in them being in their loynes, to stand or fall with them.

Q. What punishment haue we incurred by their transgression?

Ro. 5. 16. 18.

Ro. 3. 10. &c.

Gen. 6. 5.

Psal. 51. 5.

A. Thereby wee are made guilty of death and condemnation, wee haue lost the Image of God, and are polluted in all the powers of soule and body, euen from our conception.

Q. How far hath this corruption pre-uailed ouer vs?

Ioh. 8. 34.

Rom. 6. 16.

Rom. 3. 12.

Rom. 8. 7.

1 Cor. 3. 14.

Gen. 6. 5.

Rom. 7. 17.

Jam. 1. 15.

A. So farre that we all by nature are slaues to sinne, vnable for all good, and bent to all euil.

Q. What produces this corruption in vs?

A. All manner of act uall sinnes, in thought,

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thought, word and dede.

Q. Is not God angry with vs, both for our originall and actuall finnes?

A. Wonderfully: and punishes both Eph 2.3.
with his fearefull curse, in all kinde of Rom. 5.14.
plagues in this world, and hell fier in the Deut. 27.28.
world to come. Mat. 25.41.

Of Mans Deliuerance.

Q. How are wee deliuered from this infinit miserie?

A. By the free mercy of God in Je- 2 Tim. 1.91
sus Christ, who is giuen of the Father to Eph. 2.5.
be our Wisdome, Righteousnesse, San- 1 Cor. 1.30.
ctification, and Redemption.

Of Christs Person.

Q. What kinde of Person is Iesus Christ?

A. He is one Person, very God, e- Philip 2.6.
qual with the Father, and very Man, like He. 2.14. &c.
vs in all things, sinne onely excepted. Heb. 4.15.
Heb. 7.26.

Q. How confesse you him to be very God?

A. I confesse him to bee God, profes- 2 Cor. 5.21
sing^a that I beleue in him; ^b that hee is 4 Ioh. 14.1.
the onely begotten or naturall Son of the Ier. 17.5.
Father; ^c and that hee rose from death by b John 1.18.
his owne power. c Rom. 1.4.
Io. 10.17.18

Q. How confesse you him to be Man?

A. I confesse him to be Man when I

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Gal. 4. 4.
Luk. 23. 24.

say that he was borne of a Woman: and that he died by the sentence of a Judge.

Q. How confesse you him to bee without sinne?

Luk. 1. 4. 5.

A. By ascribing his conception, not to the power of nature, but to the Holy Ghost.

Q. Why was it necessary that he should be without sinne?

Heb. 13. 14.
Deut. 4. 24.
1 Pet. 3. 18.

A. Because euery sinner standes in neede of a Mediator for himselfe.

Q. Why was it requisite that he should be both God and Man?

^a Heb. 2. 14.

^{15.}

^b Rom. 1. 4.

^c Ioh. 5. 21.

Joh. 17. 2. 22.

A. It behoued him ^a to be man, that he might die for man; ^b and to bee God, that in dying he might overcome death, ^c & giue eternall life to euery true belæuer.

Q. Why say you, he was both God and man in one person?

Heb. 2. 16.

A. Because the eternall Son of God in his miraculous conception, assumed, not the person, but the nature of man in the vnitie of his owne person.

Q. How then must we consider the two natures in one person?

^a 1 Pet. 3. 18.

A&S 20. 28.

Gal. 4. 4.

Joh. 3. 13.

^a Tim. 3. 16.

A. ^a Without confusion of the Persons, ^b or diuision of the person.

Q. Why say you without confusion of the Natures?

A. Because

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A. Because the diuine and humane natures remaine distinct both in themselves, and in their properties. Rom. 1. 3, 4.
1 Pet. 3. 18.

Q. Why say you, without diuision of the Person?

A. Because the Lord Jesus is the Sonne of God, and the Son of Man: and yet but one person; his man-head subsisting not in it self, but in the eternal word Rom. 1. 3, 4.
Iohn 1. 14.

Q. Doth not this personall vnion of the humane nature with the eternall word and Son of God, tend greatly to the glory of the humane nature of Iesus Christ?

A. Out of question: for hence it is that in both the natures (that is, as he is God and man ioyntly) hee is the Mediator, the Saviour, and head of his Church; to be adored, believed in, and called on. a 1 Tim. 2. 5
b Mat. 1. 21.
c Eph. 1. 22
d Ioh. 5. 23.
Heb. 1. 6.
Reu. 5. 12, 13.
14.
e Ioh. 14. 1.
1 Tim. 1. 16.
f A. 8. 7, 59.

Of Christs office.

Q. Having spoken of his Person, now shew mee concerning his office: and first why call you him Iesus, that is, a Saviour?

A. So he is called, because he saues his people from sin, and death, & giues vnto them righteousness, and life. a Luk. 3. 11.
b Heb. 2. 14.
15.
c 1 Cor. 1. 30
Ier. 23. 6.
d Ioh. 10. 18.

Q. Then is our whole Saluation in him, and from him?

A. Certainly, for the Scripture testi-

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Col. 1. 19. **ties that all fulnesse is in him; that in him**
 Col. 2. 3. 10. **we are compleat, and that there is no Sal-**
 Acts 4. 12. **uation in any other.**

Q Why is he called Christ: that is An-
nointed?

2 John 6. 17. **A. Because^a by the Father he was**
 1 Pet. 1. 10. **appointed^b and endowd with gifts, to be**
 b Isa. 61. 1. **unto vs his people, a Prophet, a Priest,**
 Psal. 45. **and a King.**
 John 3. 34.
 Col. 1. 19.
 Col. 2. 3. 9.
 Joh. 1. 14. 16.

Q Why was he made a Prophet?

Deut. 18. 18 **A. That he might reueale unto vs the**
 John 1. 18. **whole counsell and will of God, concer-**
 John 15. 15. **ning our Salvation.**
 Joh. 16. 13. 14
 Isa. 61. 1.
 1 Pet 3. 19.

Q Why was he made a Priest?

A. That by the Sacrifice of himselfe
 Heb. 9. 26. **once offered, he might reconcile vs unto**
 Heb. 7. 25. **God, and continually make intercession**
for vs.

Q Why was he made a King?

A. ^a That he might giue vs a royall
 2 Jam. 3. 8. **Law, whereby to beleue, and liue; ^b that**
 Jam. 4. 12. **he might encline our hearts to the obedi-**
 Rom. 3. 27. **ence of his Law, ^c that he might power-**
 Mat. 28. 20. **fully defend, and ^d bountifullly reward**
 b Heb. 10. 16 **his faithfull Subiects, ^e and make all his**
 Heb. 12. 2. **enemies his footstole.**
 Acts 16. 14.
 Heb. 2. 11.
 c Deu. 33. 29
 Psa. 119. 114
 d 1 Cor. 15.
 58.
 Heb. 6. 10.
 2 Tim. 4. 8.

Q Why call you him our Lord?

A Because he hath deliuered vs from
 John 10. 28 **the power of darknesse, to bee a peculiar**
 e Psal. 110. 1
 Col. 1. 13.
 Tit. 2. 14.

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Of the execution of his Office.

Q. How hath he accomplished this deliverance?

A. By his humiliation, & exaltation. Eph. 4. 9.

Q. Wherein standes his Humiliation? Rom. 4. 25.

A. In his incarnation and suffering. Phil. 2. 7. 8.

Q. What comprehends his incarnation?

A. His Conception and Birth.

Q. Under whom suffered Christ?

A. Under Pontius Pilate, the Roman Governour.

Q. Why was he condemned by a mortall Man?

A. That we might be absolved by the immortall God. Ro. 5. 18. 19.

Q. In what nature suffered he?

A. Duely^a in his humane nature: for^b the diuine nature is impassible, and not subiect to suffering. ^a 1 Pe. 3. 18. ^b Jam. 1. 17.

Q. In what part of his humane nature suffered hee?

A. Both in his Body and Soule.

Q. What suffered he in his body?

A. He was crucified, in^a token that he bore the curse of the Law for vs: he died to free vs from death: and was buried for the greater certenty of his death, ^a Gal. 3. 13. ^b Heb. 2. 14. ^c Rom. 1. 4.

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death, & the greter gloꝝ of his resurrectiō.

Q. Why say you he hath saued vs from death, since it is ^a appointed for all men once to die?

^a Heb. 9.27

A. Our death is ^b no satisfaction for sinne, ^c but the abolishing of sinne in vs; ^d and a passage to life everlasting.

^b Rom. 5.1.

^c Rom. 6.7.

^d Phil. 1. 23.

Q. What suffered he in his Soule?

A. Being, in a manner, ^a left of God for a season, he ^b suffered extream anguish and horroz, vnder the sense of the feareful wꝛath and curse of God, which heere is called his descending into hell.

^a Mar. 27.46

^b Mat. 26.37

38.39.

Gal. 3.13.

Q. What benefit haue we by his suffering?

A. All that hee suffered in Soule and Body was for mee; to free my soule and body from everlasting torments, which I deserue for my sinnes.

¹ Pet. 3.18.

Heb 9.18.

² Cor. 5.23.

¹ Cor. 6.20.

¹ Thes. 5.23.

Q. How could it stand with the Iustice of God to punish him for our sins, the righteous for the vnrighteous?

A. The Lord Iesus made our sinnes his owne, by his willing taking them on him, as our surety and pledge.

¹ Pet. 2.24.

² Cor. 5.23.

¹ Ioh. 3.5.

¹ Tim. 2.6.

Q. But how could his sufferings that were shortly ended, free vs from everlasting punishment?

A. Albeit his sufferings were finite in tyme, yet in value they were infinite:

be

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because they were the sufferings of the eternal Sonne of God.

1 Pet. 1. 18.
19.
Act. 10. 28.

Q. Having spoken of his Humiliation, tell me which are the degrees of his exaltation?

A. His Resurrection from Death; his Ascension into Heaven; and his sitting at the right hand of God.

Luk. 24.
Act. 1.
Heb. 1.

Q. What benefit haue wee by his Resurrection from death?

A. Thereby^a he hath manifested his victorie ouer death, he^b makes vs partakers of the righteousness purchased by his death, ^c he raises vs up to newnes of lyfe, ^d and assures vs of our resurrection.

^a Hos. 13. 14.
^b Heb. 2. 14.
^c Rom. 1. 4.
^b Rom. 4. 25.
^c Rom. 6. 4.
^d Rom. 8. 11.

Q. Why ascended he vp to heaven?

A. That there he might^a prepare a place for vs, and ^b make intercession for vs; and that wee might follow him, ^c in our affections while we are here, ^d in our soules at the houre of death, ^e and in our bodies at the day of the Resurrection.

^a Joh. 14. 3.
^b Rom. 8. 34.
^c Col. 3. 2.
^d Phil. 3. 23.
Luk. 23. 42.
^e 1 The. 4. 17

Q. What Imports his sitting at the right hand of God?

A. By this speech, ^a borrowed from the manner of men, is signified ^b that the Father hath set him ouer all things, to be the head of the Church; ^c and the Judge of the World.

^a 1 Kin. 2. 19
^b Mat. 28. 18
Eph. 1. 23.
^c Joh. 5. 22.

Q. What

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Q. What profit haue we by this glorie of Christ, our head?

A. He imployes this glory and power to our utility, ^a in pouring out his gifts on vs his members ^c by his holy Spirit; ^d and in protecting vs against our enemies.

^a Eph. 4. 8. 10

11.

^b Eph. 4. 12.

^c Joh. 14. 16.

16.

^d 1 Cor. 6. 11.

^d Joh. 10. 28.

Psal. 29.

Q. When shall this glory of our Lord be manifested to all the world?

^a The 4. 15.

16. 17.

^a 1 Pet. 4. 5.

A. In the last day, when he shall come to iudge the quicke and the dead.

Q. What shall become of those that shall be liuing at his comming?

^a 1 Cor. 15. 52

A. They shall all be changed, and this change shall be in place of death to them.

Of the Holy Ghost.

Q. By whom is this redemption thus accomplished in the humiliation, and exaltation of our Saviour, applyed vnto vs?

^a 1 Pet. 1. 22.

Eph. 1. 13.

Gal. 3. 5.

A. By the holy Spirit in our Sanctification.

^a 1 Cor. 2. 12.

^a 1 Cor. 1. 31.

22.

Rom. 8. 9.

Q. Why is the third Person of the Trinity peculiarly called the Spirit: ^a Seeing God the Father, and the Sonne also, is a Spirit?

^a John 4. 24

^a 1 Cor. 3. 17

^b Joh. 15. 26

^c 1 Jo. 6. 1.

Rom. 8. 9

Gal. 4. 6.

A. He is so called from his Personal propertie; ^b because he proceedes from the Father & the Son, ^c as the Spirit of both.

Q. Why is he particularly called Holy, ^a seeing

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a seeing holinesse is an essentiall propertie of ^a Isa. 6. 3.
God, and so is common to al the three Persons ^{Ios. 24. 19.}

A He is called holy not from his essentiall property, but from his worke of Sanctification and holinesse wrought in ^b Rom. 8. 13.
vs; ^b because he is the immediate worker thereof.

Of the Church.

Q To whom doth this Redemption, purchased by Christ, and applyed by the Spirit, belong?

A. To the whole Church vniuersall, ^{Iohn 17. 20.}
and euery particular member thereof. ^{21. &c.}
^{AAs. 13. 48.}

Q. What call you the Church vniuersal?

A. The whole company of the faithful, whom God hath chosen to life in Christ, before all ^{Mat. 16. 18.}
worldes. ^{Heb. 13. 23.}
^{Eph. 1. 4.}
^{Ro. 9. 23. 24.}

Q. Why is this Church called Holy?

A. Because euery true member thereof, is ^a by an holy calling, ^b seperated ^{a 2 Tim. 2. 9.}
from the world, ^c to bee holy to the ^{b Ioh. 17. 65}
Lord; is ^d cloathed with the perfect holiness of Christ, ^{c 1 Petr. 1. 15.}
and is endowed with the ¹⁶
Image of God in true holinesse, ^d begun ^{Deut. 14. 2.}
here, to be accomplished in the world to ^{1 Petr. 2. 9.}
come. ^{d Gal. 3. 27.}
^{Rom. 13. 14.}
^{e Eph. 4. 24.}
^{Tit. 3. 5.}
^{f Eph. 5. 25.}

Q Why is the Church called Vniuersal?

A. Because it comprehendeth the ^{26. 27.}
whole ^{1 Cor. 1. 8.}
^{Phil. 1. 6.}
^{1 Thes. 4. 13.}

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Heb. 12. 23.
Eph. 1. 10.
Epc. 2. 16.

Whole number of the elect and faithfull, of all times, places, and people.

Q. Which are the parts of this Church Vniuersall?

Eph. 6. 12.
2 Tim. 4. 7. 8.

A. The Church militant on earth, and the Church triumphant in Heauen.

Q. May not the Church militant upon the earth, amongst all Nations, be called Vniuersall?

Deut. 4. 7. 8.
Rom 9. 23.
24. 25.

A. Yes, and so the Christian Church of old was called: to distinguish it from the Synagog of the Jewes; which was tyed to one people and place: but here the whole is called Vniuersall, and that more properly then any part of the whole can bee called.

Q. Why say you not, I beleene in the Church, as you said before; I beleene in God?

Mat. 4. 10.
Jer. 17. 5.
Psal. 118. 8.
Psal. 146. 3.
1 Tim. 6. 17.

A. Because we must beleue in God onely.

Q. And why say you; I beleene there is a Church?

Heb. 11. 1.
Rom. 2. 29.
2 Tim. 1. 19.
Rom. 2. 29.

A. Because Faith is the euidence of things that are not seene: and this Church is inuisible to mortall eyes, as being the company of Gods elect and secret ones, who are knowne to God alone.

Q. What than call you a visible Church?

1 Tim. 1. 7. 8.
Psal. 22. 32.

A. Any particular Congregation in any

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any place, making profession of the Faith of Christ.

Rom. 26, 5.
Phile. 2.

Q. Are all the Congregations that make profession of the Faith of Christ, true visible Churches?

A. No: but onely those ^a where Gods Word is Preached, ^b the Sacraments are Ministred, and ^c God alone is worshipped, according to his Word.

^a Ioh. 10. 27
Rom. 10. 17.
^b Mat. 28. 19
20.
Act. 2. 41. 42
^c Ioh. 4. 22.
Deut. 6. 13.

Q. Are all such Churches alike pure?

A. No, but as the purity of Doctrine & worship hath degrees, so these Churches are purest, where the Doctrine and worship is most pure: that is, most agreeable to the word of God.

Gal. 3. 1, 2, 3.
Gal. 4. 9. 10.
11. 3c.
Heb. 8. 5.
2 Tim. 1. 15.

Q. Are all they that are of a visible Church, members also of that Holy Catho-like Church which wee beleene?

A. No: but of a visible Church, are both cleat and reprobate, good and bad, which make outward profession of the faith, being externally called by the Ministrie of the Word and Sacraments.

Mat. 13. 47.
48. 49.
Rom. 9. 27.
Rom. 2. 27.
23. 29.
Mat. 20. 16.

Of the Ministrie.

Q. To whom belongs it to Minister the Word and Sacraments?

A. Onely to those that are called by ^a Christ and his ^b Church unto that holy Function.

^a Mat. 23. 19.
20.
Rom. 10. 15.
Eph 4. 8. 11.
Jsa. 60. 4.
^b Tit. 1. 5.
1 Tim. 5. 22.
Act. 6. 3. 5. 6.

Q. What

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Q. What power hath Christ giuen unto them that are thus called?

A. He hath giuen them the power of
Mat. 16. 19. **Binding and Loosing of sinnes.**
Mat. 18. 18.

Ioh. 20. 23. *Q. Wherein stands this Power?*

A. In the Ministry of the word, of the
1 Cor. 2. 15. **Sacraments, and of the censures; which**
16. **therefore are called the Keyes of the**
1 Cor. 11. 27. **Kingdome of Heauen.**
29. Mat. 16. 19.

Luk. 11. 52. *Q. How doth the Ministers of Christ o-*
Reu. 3. 7. *pen, and shut with these Keyes?*

A. They open by announcing remission
Ioh. 3. 16. 35. **of sinnes to the penitent; and they shut, by**
36. **denouncing Judgement to the impeni-**
Aa. 2. 36. **tent: & this they do more generally by the**
Eph. 5. 5. **Ministry of the word, and more particu-**
Mar. 16. 16. **larly, by the Ministry of the Sacraments**
Mat. 18. 15. **and Censures.**
16. 17. 1 Cor. 5. 11. 12. 13. Ioh. 3. 10.

Q. What is the end of this Ministry in the Church?

A. The purging of the Church from
1 Cor. 5. 6 **offences, and the gathering of the Saints**
Eph. 4. 12, **unto Christ, that by him in time they**
Eph. 1. 4. 5. **may enjoy the benefits allotted to them**
before all Worlds.

Q. Which be those benefits?

A. They bee two in this World, the
communion of Saints, and the remissi-
on of sinnes: and two in the World to
come:

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come: The resurrection of the body, and life everlasting.

Communion of Saints.

Q. What call you the Communion of Saints?

A. It is that fellowship which they that are sanctified haue with Christ their head by faith, and amongst themselves by loue.

1 John 1. 3.

Col. 3. 12.

Rom. 12. 5.

1 Cor. 10. 16.

17.

Eph. 4. 4.

Eph. 3. 6, 17.

Phile. 5. 6, 7.

1 Cor. 12. 13.

Q. Wherein consists our fellowship with Christ our head by Faith?

A. In this, that Christ is ours, and we are Christs; that his suffering is our satisfaction; and that all the benefits procured by his suffering are also ours.

1 Cor. 3. 23.

Cant. 6. 2.

John 15. 4.

Col. 3. 14.

John 17. 19.

1 Cor. 1. 30.

Q. Wherin stands our fellowship amongst our selues by loue?

A. In our mourning and reioycing together, in our praying euery one for another; and in extending the gifts bestowed on any of vs, to the common benefit of the body.

1 Cor. 12. 26.

Rom. 12. 15.

Eph. 6. 18, 19.

1 Tim. 2. 1.

Acts 4. 32.

Rom. 12. 5.

1 Cor. 12. 2.

Phil. 2. 4.

Remission of Sinnes.

Q. What call you Remission of Sinnes?

A. Otherwaies it is called Justification, ^b & it is that action of God, ^c where by of his free grace, without our deser,

^a A& 26. 18.

Rom. 4. 5, 6, 7

8. 9.

^b Rom. 8. 33.

^c Mar. 9. 8. Tit. 3. 4, 5, 6, 7. Rom. 3. 20, 24, 28. Phil. 3. 9.

uing

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d 2 Cor. 5. 19. **u**ing, he^d reputes and pronounces vs to be
Rom. 4. 5, 6. **r**ighteous, as if we had neuer sinned: and
 7, 8. **t**hat for the obedience and righteousnessse
Mich. 7. 19. **o**f ^e Christ, applyed^f to vs by Faith.
Jsa. 38. 17.

Ier 31. 34. **Q.** Then your meaning is, that ^a Faith is
c 2 Cor. 5. 21. **t**he Instrument which taketh hold on Christs
Rom. 5. 19. **r**ighteousnesse, whereby we are iustified, ^b and
Phil 2. 8. **t**hat the whole merit and cause of our Iustifi-
Jsa. 53. 5. **c**ation, is in the righteousnessse of Christ, ^c and
f Ioh 1. 12. **n**ot in the apprehension of our Faith
Gal. 3. 14.

Act. 26. 18. **A.** So I doe thinke, and stedfastly
a Ioh. 1. 12. **b**elæue.
Gal. 3. 14.

Act. 16. 18. **Q.** Why reckon you the Resurrection of
Rom. 3. 2. **t**he body, amongst the gifts of God in
Rom. 5. 1. **C**hrist bestowed on his Church, seeing the wic-
Phil 3. 9. **k**ed also shall rise in the last day?
b Rom. 5. 19.

Rom. 3. 24. **A.** The resurrection of the wicked is
c Rom. 3. 28. **n**o benefit to them; but the resurrection of
 2 Cor. 5. 10. **t**he iust, is an inestimable benefit to them.
Joh. 5. 28, 29
Re. 20. 12, 13
Acts 24. 15.

Q. Why is the resurrection of the wicked
 no benefit to them?

A. Because they are not partakers
Rom. 20. 5, 6. **o**f the first resurrection, which is from
 sinne, in this life.

Q. What followeth thereupon?

A. Hence it is, that in the second resur-
Mat. 25. **r**rection they rise in sin, in shame, & sorrow;
Dan. 12. 2. **b**y the power of Christ being forced to
 get

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get by, and present themselves before the angry Judge of the world, to heere their sentence condemnatorie, and accordingly to be cast into hell, there to sustaine the iudgement of euermlasting fier.

Q Why is the resurrection of the godly an inestimable benefit to them?

A. Because in this life they are made partakers of the first resurrection; therefore in the world to come the second death shall haue no power ouer them. Reu. 20. 6.

Q. How then do they rise, and to what end?

A: They rise in righteousness, in glory, and ioy, being quickned by the Spirit of Christ their head, to bee presented in the presence of their gracious Lord and Saviour: that from his mouth they may heare sentence of absolution pronounced vpon them, and accordingly may enter in full possession of life euermlasting. Phil 3. 20.
Mat. 13. 43.
Mat. 25. 34.
2 Tim. 4. 8.

Q What call you life euermlasting?

A. It is ^a that life of God begun in my soule heere, & for etier ^b to be continued in perfect happinesse of soule and body hereafter, when God shall be ^c all in all to me. ^a Ep. 4. 18. 22.
Ioh. 17. 2.
Iohn 5. 24.
Col. 3. 10.
¹ Cor. 1. 9.
^b 2 Tim. 4. 8.
¹ Ioh. 3. 2.
Col. 3. 3. 4.
Psal. 16. 11.
Isa. 60. 18. 19
Phil. 4. 21.
¹ Cor. 2. 9.
Ioh. 17. 24.
^c 1 Cor. 15. 28

Of particular assurance.

Q Doe you beleene that these foresaid benefits doe belong to you in particular?

A. Yea, by the grace of my God I doe

C

so

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Mar. 9. 24. so beleue: the Lord helpe my vnbeliefe.

Q. How are you assured that they belong to you in particular?

a Ioh. 3. 16. **A.** I know by the Gospell, ^a that they
b 1 Cor. 4. 13. belong to all that beleue, and ^b being
2 Cor. 3. 11. priuie to my selfe that I am one of those
that beleue, according as I confesse in
c 1 Tim. 4. 8. my Creede, ^c why should I doubt, but
these benefits doe belong to mee?

Q. But is it of your selfe that you beleue these things?

a Ephes. 2. 8. **A.** ^a No, it is of the Holy Ghost; who
b 2 Cor. 4. 13. therefore is called ^b the Spirit of Faith,
c Eph. 1. 13. ^c the spirit of promise, the seale, and wit-
Rom. 8. 15. nesse of God vnto vs, and the earnest of
Gal. 4. 6. our inheritance.

Of the Couenant.

Q. By what means doth he worke it in you?

A. By the Word of God.

Q. What call you the word of God?

2 Pet. 1. 21. **A.** The Doctrine of the Prophets and
1 Pet. 1. 25. Apostles, contained in the booke of the
Eph. 2. 20. old and new Testament.

Q. Which is the cheife subiect or matter handled in the Word?

Heb. 8. 8. 9. **A.** The Couenant.

10. Sc.

Acts 3. 25.

Q. What Couenant?

A. Euen that Couenant of grace and
peace

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peace, which the Lord God was graciously pleased to make with man, after man had broken that former Covenant made with him in his Creation. Gen. 3. 15. 2 Tim. 1. 9. 10

Q. What doe you call that first Covenant which God made with man in the Creation?

A. I doe call it the Covenant of workes, and of Nature. Gen. 2. 16. 17.

Q. Why doe you call it so?

A. Because in it God promised that man should live in happinesse for ever, vnder condition that hee should continue in the holy workes of Gods perfect obedience, according to the purity of his nature. Gal. 3. 12.

Q. Is any man able to get life now by that first Covenant made with Adam?

A. None at all: for Adam by breaking the condition of that covenant, not onely depriued himselfe, and vs, of life promised in the Covenant, but also made vs unable to fullfill the condition thereof. Rom. 3. 20. Gal. 2. 16. Gal. 3. 11. 21. Rom. 8. 3.

Q. Why then doth God in his Law urge vs with no lesse paine than his curse, to fullfill that impossible condition of perfect obedience to the Law?

A. ^a That the wickednesse of sinne may appeare; ^b that euery mouth may be stopped, all being declared to be guilty of the condemnation of God; ^c and that euery ^a Rom. 7. 7, 17. ^b Rom. 3. 19. ^c Rom. 10. 4. Gal. 3. 22. 23. 24.

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Gal. 3. 22, 23, 24. *ry one of vs may be vrged to betake vs to Christ, and to the Couenant of grace made by him.*

Q. What is promised to vs in the couenant of grace made in Christ?

Heb. 8. 8, 9. 10. 11, 12. Heb. 9. 12, 13. Joh. 3. 16. *A. Remission of sinnes, righteousness, and life euerlasting.*

Q. Under what condition is this promise made?

Joh. 13. 34. Joh. 15. 10. Joh. 13. 17. Gal. 6. 16. 1 Tim. 1. 19. *A. Under condition of Faith, and new obedience.*

Q. Why is it called the couenant of grace, seeing the promise in it is not made freely, but under a condition to be performed on our part?

a Gen. 3. 15. Eph. 2. 7, 8. b Tit. 2. 11. Isa. 9. 6. c John 4. 9. John 4. 10. c Heb. 9. 15. d Phil. 1. 29. Ephes. 2. 8. *A. Because God not a onely of his free grace made this couenant with man after his fall, b but also of the same grace giueth vnto him Christ, c the Mediator of the Couenant, and d faith in him, to fulfill the condition thereof.*

Q. Why is it called the Couenant of peace?

Ephes. 3. 14. 3 Cor. 5. 18. 19. *A. Because the end thereof, is peace and reconciliation with God.*

Q. Were the Patriarches, and Prophets of old saued by this Couenant?

Reu. 13. 8. *A. They were: For Jesus Christ was a Lambe slaine from the beginning of the world.*

Q. Declare that more plainlie?

A. The

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A. The death of Jesus was not onely decreed from all eternity; but also was promised, was shadowed, and was effectually from the beginning of the world, to saue them that believed the promise, and by faith did see his day. Gal. 3. 8.
Iohn 8. 12.

Q. Are we than the same way saued as they were?

A. ^a Certainly, ^b for Jesus Christ, yesterday, to day, and for euer is the same: that is all men that euer were saued that now are saued, or hereafter shall be saued, had, haue, and shall haue saluation by Jesus Christ alone. ^a Aa 15. 11.
1 Cor. 10. 1,
2, 3, &c.
^b Heb. 13. 8.
Mar 16. 16.
Ioh. 3 17. 18.

Q. Then it appeares there is no saluation vnto man, but by beleeuing the promise of this Couenant of grace, which is the Gospell?

A. Nothing more certaine.

AAs 4. 13.

Q. And what if a man seeke saluation by the works of the law, and refuse to embrace the condition of this Couenant?

A. He is vnder the curse of the Law, neither is there any sacrifice for his sinne, but the wrath of God abides vpon him for euer. Gal. 3. 10.
Heb. 10. 26.
Iohn 3 36.

Of the Sacraments in generall.

Q This Doctrine stirres me vp to seeke strengthening of my faith, therefore, as you taught

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taught me whence, and by what meanes wee attaine to faith; shew mee likewise, I pray you, by whom, and how it is confirmed?

^a Heb. 12.2. **A. The Lord,** ^a who is the Author and
¹ Cor. 1.8. finisher of our faith, ^b confirmes it by the
^b Rom. 1.17 same word of the covenant, whereby it
¹ Pet. 2.1,2. is brought, ^c and by the Sacraments.
 Act. 10.32.
^c Rom. 4.11.

Q. What call you the Sacraments?

Gen. 17.11. **A. They are visible signes, and seales**
 Rom. 4.11. of the Gospel, or Covenant of grace, or
 Mat. 28.18. dained of God to confirme my faith in
¹ Cor. 10.16 the promise thereof.

Q. How doe they confirme your faith in the promise of the Gospel?

Mat. 26.26. **A. By receiuing them as sure pled-**
 27. ges from God, that Christ crucified is gi-
 uen to me in particular, to be my Sauio^r.

Q. How many Sacraments be there?

Mat. 28.18. **A. Two: Baptisme, and the Lords**
¹ Cor. 11.23. Supper.
¹ Cor. 10.2.
 3.4.

Of Baptisme:

Q. What is Baptisme?

^a Rom. 6.3,4. **A. It is the Sacrament of** ^a my incor-
 5. poration in Christ, ^b by dipping, washing,
 Col. 2.12. or sprinkling with water, ^c sealing vp my
^b Eph. 5.26. spirituall washing from sinne, in his
 Joh. 1.33. ^d blood, and ^c Spirit.
 Act. 9.36,38.
^c Act. 22.16.
^d 1 Ioh. 1.7.
^c Ioh. 3.5.

Q. What vnderstand you by your washing

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the bloud of Christ?

A. The remission of my finnes in the merit of his blood.

Rom. 5. 9.
Rom. 6. 3.
Gal. 3. 27.

Q. *What vnderstand you by your washing in the Spirit of Christ?*

A. The renouation of my heart by the vertue of his Spirit.

Iohn 3. 5.
Tit. 3. 5.
Mat. 3. 11.

Q. *When you thinke your Baptisme Gods seale to you, wherby your faith is further confirmed in the remission of your finnes, and your heart is more deeply marked with the print of Sanctification?*

A. Albeit I could not know that when I was baptized, being an infant, yet now, through the grace of my God, I feele not onely my faith further confirmed, but my heart also further renued, in consideration of my Baptisme.

Rom. 4. 11.
Tit. 3. 5.
1 Cor. 9. 2.

Q. *And why are the children of Christians Baptized?*

A. Because the promise of the Covenant belongs to them, and their childezen.

Mat. 19. 14.
15.
1 Cor. 7. 14.
Col. 2. 11. 12.

Of the Lords Supper.

Q. *What is the Lords Supper?*

A. It is the Sacrament of my spirit, all nourishment, and further growth in Christ.

Ioh. 6. 50. 53.
Eph. 4. 13. 15.

Q. *How doth the Lords Supper confirme*

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your faith in the promise of the Covenant ?

1 Cor. 10. 16

Joh. 6. 50. 51

53.

Ioh. 6. 35

47

A. Being thereby assured, that as my body liueth, feedeth, and groweth by meat and drink, so my soule liueth, feedeth, & increaseth on, and by Iesus Christ, who died for me, that I might liue.

Q. Which are the externall signes in the Sacrament of the Supper ?

1 Cor. 11. 23.

24. & c.

A. The signes are; first, the elements of bread and wine, next, the sacramentall rites and actions; which are, breaking, pouring, giuing, taking, eating, drinking.

Q. What is represented, and sealed, by these elements, and actions.

1 Cor. 10. 16.

1 Cor. 11. 24

A. Iesus Christ, his sufferings, and benefits, together with our communion with him, his sufferings, and benefits.

Q. What then are the bread and wine in the Sacrament ?

A. They are the body and bloud of the Lord.

Q. Are the bread and wine changed in the Lords body and blood ?

1 Cor. 11. 28

+

A. No; for the Sacrament changes their vse, but not their substance.

Q. Yet they are verily his body and blood ?

Joh. 14. 6.

A. I beleeue them verily so to bee, because Christ, who is the veritie it selfe, hath said it.

Q. As

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Q. As you are surely perswaded that they are his body and blood, are you also resolved how they are his body and blood?

A. That is a myſterie, wherein I doe 1 Cor. 4. 6.
not craue to bee wiſe aboue that which is written; but, ſo farre as I am taught by the word, I beleue them ſo to bee called, becauſe by them the Lords body and blood are not onely repreſented and offered, but Iohn 3. 36.
alſo truly giuen to the true beleuer.

Q. Hence it muſt follow, that we eate his body, and drinke his blood by beleeuing aſſuredly, that his body was broken, and his blood was ſhed for vs?

A. Certenly: For this Sacrament is 1 Cor. 10. 16.
the communion of the body and blood of Eph. 3. 16.
Chriſt, & as our whole communion with 1 Cor. 6. 17.
Chriſt is ſpirituall, not carnall; ſo wee 1 Ioh. 3. 24.
receiue him, we eate his body, and drinke 1 Iohn 4. 13.
his blood, not carnally, but ſpirituallly, Iohn 1. 12.
and by faith. Ioh. 6. 61. 63.
Gal. 3. 14.
Act. 26. 18.

You haue ſatiſfied me concerning the elements, now ſhew me touching the ſacramentall actions, and firſt, what is the breaking of the bread, and pouring out of the wyne?

A. The breaking and pouring repreſ 1 Cor. 11. 24.
ſent the ſufferings of the Lord, and the be 25.
nefits procured by his ſuffering; for thoſe Mat. 26. 28.
two cannot be ſeparated. Iſ. 53. 5. 10.

Q. What

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Q. What imports the giuing, taking, eating, and drinking?

A. Those be signes, and seales where by the holy Ghost represents and applyes Christ, his sufferings, and benefits to the beleeuing receiuer.

Ioh. 3. 16.

Gal. 3. 10.

Iohn 1. 12.

Gal. 3. 14.

AA. 26. 18.

Ioh. 6. 47. 48

Q. Is it requisite that we distinctly consider all these mystical actions, when we receiue?

1 Cor. 11. 29

Rom. 4. 11.

A. Yes verily, if we would haue our knowledge made more cleare, & our confidence made more sure.

Q. How should wee be prepared when wee come to receiue?

2 Mat. 3. 2.

Zach. 12. 10.

b AA 1. 36.

37.

e Mat. 5. 24.

d Eph. 4. 32.

Col. 3. 13.

A. We should come: first, with ^arepentance, mourning for our sins that procured the Lords death: Secondly, with ^bfaith, beleeuing the remission of our sins in the Lords death: Thirdly, with loue ^cbeing reconciled to them that wee haue offended, ^dand freely forgiving them that haue offended vs, even as God for Christ sake hath freely forgiven vs.

Q. What if a man communicate, being void of repentance, faith, and loue?

1 Cor. 11. 27.

30.

A. He eateth and drinketh vnworthily, to his owne damnation; and is guilty of the body and bloud of the Lord.

Q. Should those, who in their liues are manifestly wicked, bee admitted vnto the holy Communion?

A. ^a By

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A. ^a By no meanes: For so^b the Cove-
nant of God is prophaned, & the ^c wrath
of God is kindled against the whole con-
gregation: Therefore^d the Church vsing
the Keyes of the Kingdom of Heauen, ac-
cording to the command of Christ and
his Apostles, should hould such a man
backe from the Sacrament, vnto^e the
time he repent and amend his life.

^a Mat. 7. 6.
Leu. 10. 10.
Num. 5. 2, 3.
1 Cor. 10. 21
^b 1 Cor. 11.
27.
Isa 66. 3.
Psal. 50. 16.
Mal. 1. 7,
^c 1 Cor. 11.
30.
^d Mat. 18. 17
^e 2 Cor. 3. 7.
8.

Q. But, if after tryall, a man find in him-
selfe a very great measure of sinne, and a very
small measure of grace, may hee come to the
Lords Table without danger?

^a Mat. 11. 28
Mat. 9. 12.
Luk. 14. 21.
^b Mat. 5. 6.

A. Yea, and ^a with great profit, if hee
be deeply displeased for his sinfull imper-
fections, and ardently ^b thirst for a fur-
ther measure of perfection in Iesus Christ.

The second Part, Of good Workes.

Q. **I**N the beginning you said; that true
Religion consisted in Faith and good
works; therefore, having spoken of Faith, shew
me which be those you call Good workes?

A. These I call good workes, which
are done in faith, to the glory of Gods
name,

Ad. 15. 9.
1 Tim. 1. 5.
Heb. 11. 6.

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name, according to his command.

Q Why must they bee done to the glorie of Gods name?

a Jam. 2. 18. *A.* Because howsoever wee must doe
1 Joh. 1. 6, 7, good woꝝkes, *a* to testifie our faith in God,
b Psal. 116. 12, *b* to testifie our thankfulness to God, *c* to
 13. make our election sure, *d* and to winne o-
c 2 Pet. 1. 10. thers by our good example; *e* yet in al these
d 1 Pet. 3. 1. our chiefe purpose should be, that we may
e 1 Cor. 10. 31. glorifie God in all.
 Col. 3. 17.

Q Why must they bee done according to Gods command?

A. Because God accepteth no service
 Deu. 10. 8, 14 of vs, howsoever right in our eyes, but
 Deut. 4. 2 that which is warranted by his Law and
 Mat. 15. 9. Commandements.

Of the Morall Law.

Q Which is that Law of God, whereby our actions must be warranted and ruled?

A. The Morall Law, set down in the
 Exod. 20. 1. 20. of Exodus. And God spake all these
 Deu. 5. 6. words, &c.

Q How is this Law diuided?

A. In two Tables.
 Deu. 10. 2, 3,

Q What containes the first Table?

A. In foure Commandements, it pre-
 2 Pet. 1. 2, 7. scribes al the duties we owe to God, which
 1 Tim. 4. 7. are properly called the woꝝkes of pietie.
 Mich. 6. 8.

Q Which

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Q. Which are these workes of pietie?

A. 1. That wee worship God alone:
2. According to his word, not our will:
3. That we thinke and speake reuerently
of him, his titles, word, & workes: 4. And
that wee separate our selues on the Sab-
bath for his publike worship.

*Q. Which is the summe of these foure pre-
cepts, and duties of pietie?*

A. Thou shalt loue the Lord thy God Mat. 22. 37.
with all thy mind, with all thy heart, with 1 Tim. 1. 5.
all thy soule, and with thy whole strength.

Q. What containes the second Table?

A. In six Commandements it pre- 2 Pet. 1. 3, 7.
scribes all the duties wee owe to men, Rom. 13. 9.
which are vsually called the workes of
charitie.

Q. Which be these?

A. That wee strue by all meanes to
aduance our Neighbours 1. Estate, 2.
Person, 3. Chastitie, 4. Goods, 5. Name,
6. And that we doe not so much as thinke
an euill thought, albeit without consent
of the will, against our Neighbour his
estate, person, chastitie, goods, or name.

*Q. Which is the summe of these six pre-
cepts, and duties of charitie?*

A. Thou shalt loue thy Neighbour as
thy selfe: or, doe to him as thou wouldst
haue

A Method of Catechising: hane him doe to thee.

Of the spirituall power, and perfection of the Law.

Q: Which are the essentiall properties of this Law, necessarie to be knowne of vs?

A. Euen these whereby it excels all lawes of earthly Kinges; to wit, that it is spirituall, and perfect.

Rom. 7. 14.

Psal. 19. 7.

Psal. 119. 96.

Q. Why call you it Spirituall?

A. Because it reacheth to the soule and all the powers thereof.

Heb. 4. 12.

2 Cor. 10. 4. 5

Q. How so?

a Isa. 1. 3.

Ier. 4. 22.

b Rom. 2. 18.

19.

1 Cor. 10. 15

Heb. 5. 14.

c Exo. 20. 8.

Eccl. 12. 1.

d Deu 30. 19

Ios. 24. 15.

1 Theſ. 5. 20.

e Psal. 45. 7.

A. It chargeth the ^a understanding to know euery duty: it chargeth the ^b iudgment to discern betwixt good and euill, the ^c memorie to retaine, the ^d will to choose what is better, and leaue what is worse, ^e and the affections to loue good, and hate euill.

Q. Why call you it perfect.

f Mat. 23. 37.

39.

g Jam. 2. 10.

h Phil 4. 8.

i Rom. 7. 7.

A. Because it chargeth not onely the soule, ^f but the whole soule: not onely to know, discern, retaine, will, and follow good, but also to doe the same ^g perfectly: ^h and because as it commands all good, so it ⁱ condemnes all euill.

Q. Yet all the Commandements, except the

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the fourth, & fift, appeares only to forbid euill?

A. Euen these vnder the euill forbid^k den expressely, ^k forbid not onely the occasions therof, but also ^l commands the good contrary thereto.

^k Mat. 5. 28.

^l Job. 31. 1.

^l Deut. 6. 13.

^l Eph. 4. 25. 28.

^l 1 Pet. 3. 9.

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Of Mans inability to fulfill the Law.

Q. Is any man able perfectly to keepe that so strict and perfect Law?

A. No, ^m not one.

^m Gal. 3. 23.

^m Prou. 24. 16.

Q. Why so?

A. Because euen ⁿ in those that haue attained greatest measure of Sanctification, the flesh fighteth against the spirit.

ⁿ Rom. 7. 23

ⁿ Gal. 5. 17.

Q. How farre preuailes it by fighting?

A. So farre ^o that it either hinders ^o the good woorkes we would doe, or at least ^p stains them with some sinfull imperfection.

^o Rom. 7. 19.

^p 1 Iam. 4. 3.

Of the vse of the Law.

Q. Then it appeares we cannot be iustified, or liue by the Law?

A. That is most certen: for the Law is sealed vp with this threatning; Cursed be euery man that abideth not in euery thing that is written in the Law, to doe it.

ⁿ Rom. 3. 20.

18.

ⁿ Gal. 3. 10. 11.

ⁿ A& 13. 39.

Q. Then apparently the Law is able to condemne vs?

A. As

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A. As it cannot iustifie vs, ^a because
^a Rom. 8. 3. we cannot fulfil it, so ^b neither can it con-
^b Rom. 8. 1. demne vs, because we are in Christ,
^c Gal. 4. 4. 5. ^c who for vs hath fulfilled it.
^d Mat. 3. 15.
^e Gal. 3. 13.

Q. To what use serues the Law then?

A. It serues for two uses: First, it
^{Gal. 3. 12, 23} prepares vs for the Gospell, vrging vs to
²⁴ ^{Act. 13. 39.} betake vs to Christ, & to seeke life in him,
^{Rom. 10. 4.} where onely it is to be found.
^{Act. 4. 12.}

Q. How doth it that?

A. By humbling vs vnder the sense
^{Gal. 3. 10, 11.} of sinne, and the feare of Gods curse for
^{Act. 2. 27, 28.} sinne.

Q. What is the second use of the Law?

A. When I haue found life in Christ
^{1 Tim. 1. 9.} by the Gospell, the Law serues to be the
^{Tit. 2. 11.} rule of my conuersation in thankfulnesse
^{1 Pet. 2. 24.} towards my Lord, for his superaboun-
^{Col. 1. 21.} dant mercies.
^{Ephel. 1. 4.}
^{1 Ioh. 3. 3.}

Q. How can God accept of your workes,
 which you study to frame according to that
 rule, they being but imperfectly good?

A. My person and workes be accepta-
^{Rom. 12. 1.} ble to God in Iesus Christ, by whose per-
^{1 Pet. 2. 5.} fect obedience the imperfections both of
^{1 Ioh. 2. 1.} my Person and workes are couered and
^{Phil. 3. 2, 1.} pardoned.

Q. But when shall wee and our workes be
 altogether agreeable vnto the Law?

A. When

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A. When our Sanctification shall be perfected, in the life to come. 2 Pet. 3. 13.
Rev. 21. 4. 27.

Q. What must we doe in the meane time, while we attaine to that blessed state?

A. We must continually strive to perfection, by exercising our selues in all manner of good workes; especially in Repentance, and Prayer. 1 Theſ. 4. 8
10.
Phil. 3. 12. 13
14. 15.
1 Tim. 4. 7.

Of Repentance.

Q. What is Repentance?

A. It is our turning from darknesse to light, and from the power of Sathan vnto God. AA. 26. 18.
Hos. 14. 2.

Q. Are wee able to turne to God of our selues?

A. No, our conuerſion is Gods work, and gift. AA. 5. 31.
AA. 11. 18.

Q. Why then doe you reckon it amongst our good workes?

A. First, the Lord of his grace turnes vs; then, we assisted by the same grace, as working with God, doe turne and repent. Jer. 31. 18. 19.

Q. By what meanes doth the Lord worke our conuerſion?

A. By the preaching of the Law, and Gospell. Luk. 24. 47.

Q. Which are the Parts of Repentance?

A. The mortification of the old man, Eph. 4. 22. 23
and 1. 22.

A Method of Catechising: and the quickning of the new man.

Q. Wherein standes the mortification of the old man?

2 Cor. 7. 10.
Rom. 6. 6.
Iud. 23.
Col. 3. 8. 9.

A. It standes in a godly sorrow for offending God, and in a detesting and flying of sinne.

Q. Wherein standes the quickning of the new man?

Rom. 5. 1:
Job 19. 23.
24. 25.
Rom. 6. 4.

A. It standes in a ioy unspeakable, arising of the sense of Gods mercy in Christ, and in an ardent studie of newnesse of life.

Q. By what speciall meane are wee kept in the way of Repentance?

Mat. 26. 41.
Iam. 5. 16.
Luk. 18. 1.

A. By earnest, and continual Prayer.

Of Prayer.

Q. What is Prayer?

a Psa. 50. 15
b Ioh. 14. 6.
14.

A. It is a calling^a vpon God, in the name of Christ, for^c such things as concerne Gods glory, and our necessitie.

c Psa. 33. 1.
12.

Q. Why is it not lawfull to pray to Creatures, as to Saints glorified, and Angels?

Mat. 4. 10.

Rom. 10. 14.

A. Because God hath commanded vs to worship himselfe alone.

Q. Why should we pray onely in the name of Christ?

1 Tim. 2. 5.
Ioh. 14. 6.

A. Because he is our onely Mediator and intercessor, and none cometh to the Father

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Father but by him.

Q. How should wee Pray?

A. According to that perfect patterne of prayer, which our Lord himself taught his Disciples: saying, When you pray, say, Our Father which art in Heauen, &c. Luk. 11. 2.

Q. In how many parts doe you diuide this Prayer?

A. In three parts: In a Preface, six petitions, and a conclusion.

Q. Which is the Preface?

A. Our Father which art in heauen.

Q. What are we taught by this Preface?

A. Thereby wee are taught to come to God, both with boldnesse, because hee is our Father; and reuerence, because his Maiesty filleth the heauens. Heb. 4. 16.
Eccle. 4. 27.

Q. What craue wee in the first three Petitions?

A. Wee craue things directly belonging to Gods glory: As namely ^{1.} that his glory may bee aduanced, ^{2.} by the comming of the Kingdome of Christ, ^{3.} and by our ready obedience to our King.

Q. What craue we in the last three Petitions?

A. Wee craue things belonging to our owne necessitie ^{4.} both tempe-

D 2

sal,

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rall, for this present life, as bread; and
5. spirituall for the life to come, as remis-
sion of sin already committed: 6. & strength
against tentations, that wee may stand
fast in time to come.

Q. what containes the conclusion?

A. A reason of our Petitions, taken
from the Kingdome, Power, and Glorý
of God: and a scale of our desire and assu-
rance to obtaine, in the word, Amen.

Q. what imports the word, Amen?

A. It signifies either (So be it) as a
note of desire, or (so it is) as a note of as-
surance, teaching vs to pray both with
desire, and confidence to obtaine.

*Q. How shall wee haue confidence to ob-
taine our desire?*

Mat. 7. 8.


Joh. 14. 13.

A. By leaning to the promise of God,
certifying vs, that whatsoever wee aske
14. of him in the name of Christ, it shall bee
giuen unto vs.

*Q. Having spoken of Faith, and of good
workes in generall, and in particular of repen-
tance and prayer, now in the end shew me what
is the fruit of this your Religion?*

2 Thes. 1. 11.

A. The fruit and end of this my Re-
12. ligion, is the glóry of my God in the euer-
lasting saluation of my soule, through Je-
sus Christ my Lord, to whom bee glórie
and praise for euer, Amen. In-



Instructions for worthy receiuing of *the Lords Supper.*

THe Lord commandeth his people *Israel*, (*Exo. 12.*) to eate the Paschall Lambe with bitter herbes, and vnleauened bread, hauing their shooes on their feete, their staues in their hands, and their loynes girded vp, as readie prepared, to take iourney out of *Egypt* to *Canaan*. In the which institution, they were instructed, to consider the tyme by-past, their present dispositiō, & their resolution for the time to come. In respect of the time by-gone, they were to eate their Lambe with bitter herbes; to put them in remembrance of their bitter captiuitie, & seruitude in *Egypt*. In respect of the time present, al they that did eate were circumcised, and all Leauen was remoued; to shew that all Gods sealed people, they must presently depart, not hauing space nor leasure to leauen their bread. And as for the time to come, they must bee resolued instantly to leaue *Egypt*, and take their iourney to *Canaan*.

Now Christ our Passecouer is sacrificed for vs, and who would worthily eate this Passecouer, must of necessity consider these same things; His by-past life, his present disposition, and his resolution for the time to come. First, if thou wilt runne the backe, tread of thy life, and remember what thou hast bin, and what thou hast done; questionlesse thou shalt finde much occasion of bitter mourning. When thou seest thy many & great offences, what in thought, what in word, what in deed; what of omission, what of commission; what of ignorance, what of knowledge: in remembrance of this thy vile seruitude, in the *Egyptian* darknesse of sinne, and ignorance, vnder that spirituall *Pharao*, prepare to thy selfe the bitter herbes of remorse and sorrow; that therewith thou may eate thy Passecouer. For the better effectuating hereof, examine the by-past time of thy life, according

Instructions for worthy

to all the commandements, and finding thy sinnes to bee many and greiuous, and thy God to be very angry with thee, and all the curses of the Law iustly to belong vnto thee for them, with grieve of heart, and contrition of Spirit, Pray in this forme, or sense.

A Prayer.

O Lord, to fulfill the commandements of thy law is impossible, to sustaine the curse of thy law is intolerable. And I, alas, miserable wretch, haue broaken all thy commandements, yea, and many of them wittingly, and willingly: therefore as a seruant knowing his Masters will, & not doing it, I deserue to be beaten with many stripes: if one transgression of one commandement deserues thy fearefull curse, O what a burden of wrath haue I drawne on my silly soule, by my infinit transgressions: But what shall I doe, Lord: shall I drawe my soule in the deepest gulfe of desperation? No good Lord, thy Word is my comfort; there thou callest them vnto thee that are weary and loaden, promising to ease them, to refresh them, to release them. Lift vp thy head, O my soule, and tast of the sweetnesse of this consolation; the Lord calles on thee, promises to relieue thee and to refresh thee; for thy Lord sees thee not onely burthened with thy sinnes, but also weary of thy burden. Thou bids me come, O Lord; behold here am I ready at thy gracious call: but how shall I come to thee, except thou draw mee? draw me, O Lord, and I shall follow thee: the burden of my sinnes, more heauy then a mountaine, so beares me down, that I cannot stirre one foot towards thee, till thou put vnder thy hand and free mee of my loading. And if I might creepe to thee-ward vnder it, how durst I present my selfe before thee in my sinnes? Should I not be consumed as stubble before the fire? Lord I do beleue thy owne testimony, thou so lovedst the world,
that

receiuing of the Lords Supper.

that thou gaue thy only Sonne for the world, that whosoever belueth in him should not perish, but haue eternall life: Lord I beleeue in him, keepe thy promise to me, let me not perish as I deserue; but giue me life, that my poore soule may liue by thee, in thee, to thee, and with thee: through Iesus Christ my blessed Lord and Sauiour, Amen.

Secondly, wee must consider the time present, how wee are, and how we eate; we must take heede both to the disposition of our person, and to the manner of our eating; all they that did eate the Passouer, were circumcised, and did eate with vnleauened bread. So must we be, so must we doe; except we be circumcised in our hearts, wee can haue no fellowship with Iesus Christ: if any man bee in him, he must be a new Creature, for he that hath not the Spirit of Christ, the same is not his. *Ahimelech* would not giue of the shew bread to *Dauid* his seruants, till hee vnderstood that the yong man were sanctified; but here is a more holy bread then that: here is the Bread of Life, which was sent downe from Heauen, to giue life vnto the World: No man, sayes our Sauiour, putteth new wine in old vessels; this is new wine, this is the Lords blood of the new Couenant. See therefore that the vessell of thy soule be not geisned, for then it will runne out; see it be not foisted, for then it will turne this wholsome medicine into poyson. Thus touching the disposition of thy person. Next, for the manner of thy eating, thou must eate thy Passouer with vnleauened bread. The *Israelites* did put all leauen out of their houses; thou must search the corners of thy heart, and cast forth all sorts of leauen. First, cast out the leauen of the *Phariseses*, that is, false opinions; next, cast forth the leauen of malice, that is, foule affections: a little leauen will leauen the whole masse. One false opinion in the grounds of Religion; as that of transsubstantiation; one foule affection, as hypocrisie or malice, will make all thy seruice vnprofitable, yea,

about

Instructions for worthy

abominable. Therefore that thou mayest be holy both in thy person and carriage, as becometh one that bankets with the Lord at his Table; put vp thy humble suite vnto the Lord, in this manner, or sense.

O Lord, thou wilt bee sanctified in all them that approach vnto thee, yea, without sanctification none can see thee: therefore, good Lord, sanctifie my heart, that I may draw neare vnto thee; sanctifie my minde, that I may see thee; circumcise the foreskin of my heart, remove from me all leauen of ignorance, of malice, and hypocrisie; that I may eate my Pascheouer, euen the Lambe of God that takes away the sinnes of the world, with the unlea- uened bread of truth, of loue, and sincerity: that in the strength of that heavenly fode, my soule may grow in faith, in hope, in patience, and all spirituall graces; to the glozy of thy great Name, and the saluation of my poore soule, through Iesus Christ, my blessed Lord and Saviour, Amen.

In the third place, take good heede to thy Resolution, in respect of the time to come; in regard whereof, thy feete must be shodde with the shooes of the preparation of the Gospell of peace; the staffe of Gods promises must bee in thy hand, to sustaine thee in thy iourney; & thy loynes must be girded vp with the girdle of verity, to make thee expedite for thy iourney. Thus thou must be readie prepared and resolved, to take thy iourney out of *Egypt*, to thy promised *Canaan*. Thou must resolue to make no longer stay in *Egypt*, to serue Sathan that spirituall *Pharao* there: for it is too-much, and more then toomuch, that thou hast misspent any part of thy by-past life, in that filthy and miserable seruitude. Now must thou make a couenant with thy eyes, that they behold no vanity; with thy hart, that it follow not the waies of thy eyes; and with thy feete, that they neither stand, nor walke in the way of the wicked. That thou may attaine hereto, pray as after followeth.

Alasse

receiuing of the holy Communion.

Allasse, Lord, I haue been a great sinner in times past, and woe is mee that I haue so long continued in a sinfull course of life, to the great offence of thy Maiesty: Now am I resolued by thy grace to take vp a new course, to make no longer stay in Egypt, to serue sinne and Sathan no longer, but to goe from strength to strength, till I come to the Land of promise: only Lord, as thou hast giuen mee a heart to resolue, so grant mee grace and power to performe; for it is thou alone that workest both the will and the deede, through the effectuall power of the Spirit of Iesus Christ my Lord, to whom be glory for euer, Amen.

A Prayer to be said immediatly before the
Receiuing.

My heart is prepared, O God, my heart is prepared; my Lampe is dressed and trimmed, that I may meet my Saviour, who is graciously pleased to call mee to the wedding. But alas, neither is the preparation of my heart, nor the cleer nesse of my lampe, nor the measure of my oyle answerable to that that thou requirest, or to that that I desire: Yet thou, O merciful God, that quenchest not the smoaking flaxe, and breakest not the bruised reede; for Iesus Christs sake, accept, I humbly beseech thee, of these small beginnings of grace, as of the first fruits of thy owne Spirit: and when it shall please thy goodnesse to enlarge my heart, and to bestow vpon me a larger measure of grace, I vow to offer vp vnto thee a fairer Sacrifice. In the meane time according to thy gracious promise, accept of the will for the deede, and let me be acceptable, not for that that I haue not, but for that that I haue. I presently sacrifice my soule, my body, my affections, my words and actions, my goods and all to thee, promising and vowing henceforth to bestow my selfe and all that I haue on thee and thy glory, because thou hast bestowed

A thanksgiuing after the

bestowed thy onely and well beloued Son on mee and my saluation. Onely Lord, as thou hast giuen mee a heart to promise, so giue me also helpe for to performe, for Iesus Christ thy Sonnes sake. Amen.

Thanksgiuing, and Prayer after the Communion.

What shall I render vnto thee, O Lord, for all thy benefits towards mee: for giuing thy Sonne to die for mee: for couering my shamefull nakednesse with his glorious righteousness; for healing my wounded soule with his stripes; for giuing his flesh to mee for meate, for giuing his bloud to me for drinke: What can I render, O Lord, for thy vnspeakable loue toward mee? If Nathans poore man loued his sheepe well, that he fed with his owne bread and water. (2 Sam. 12. 3.) O what a loue hath my good shepheard bozne to mee his silly lost sheepe, which he feedeth with his owne flesh and bloud: What then shall I render, O Lord: surely I shall loue thee, who hast loued mee, and washed me from my sinnes in the bloud of thy Sonne; surely I shall prayse thy goodnesse so long as I liue; surely I shall henceforth liue to thee, who hast giuen thy Sonne to die for mee. Here I renounce my selfe, my owne w^t, my owne will, my owne affections. Here I consecrate and sacrifice my selfe, and all that is in me or belongs vnto me, to thee my God, and to the glory of thy Name. O Lord, in token of thy acceptation of my offering, kinde thou it with a coale from thy Altar, that it may sinell sweetly in thy presence. Lord suffer not my soule againe to goe a whooring from thee, after any thing beside thee: let mee feare none but thee; loue none but thee; delight in none beside thee. Be thou alwayes at my right hand, that I fall not, and that I may rise when I fall. As I haue receaued Christ Iesus my Lord this day, so make mee walke in him from hence-

receiuing of the holy Communion.

henceforth euen for euer. Lord make me alwaies feele the powerfull effects of his presence: I know my Lord is not idle in the heart where he dwelleth. If the bones of a dead Prophet could reuiue a dead carcase, (2 King. 13. 21.) shall not the liuely Spirit of Iesus, quicken the hart wherein he remaineth: O Lord thou blessedst the house of Dbed=Edom, because of the presence of thy Arke; (2 Sam. 6. 11.) much more then shalt thou blesse my soule, because of the presence of thy Sonne. The poore Woman with the bloody issue was cured, not by touching the hem of his Garment; but because shee touched him by faith, therfore she drew Vertue out of him, & was made whole: (Mar. 5. 28.) Lord Iesus my blessed Sauour, it is not the participation of these earthy elements, which are but as it were the hem of thy Garment, that will stanch the bloody issue of sinne in my soule; if my soule hath touched thee by faith, it hath drawne vertue out of thee. Let mee know, Lord, by thy Vertue curing the bloody issue of my soule, that by Faith I haue touched thee. My Lord, thou art the Bread of Life, let me feele thee liuing in my soule, that thereby I may know that I haue truly eaten of that bread: Lord let me feele the power of that Spirit of life, which is in thee, quickning my soule to eternall life, and mortifying sinne in my soule. As thou, O Lord, this day hast renewed thy Couenant with me, so here I vow vnto thee amendment and newnesse of life: Ouely, Lord, as by a holy resolution, thou hast entred me this day in a good course, so giue mee grace to perseuere therein vnto the end, that I returne not as a dogge to my vomit; or, as a swine that is washed, to wallow in the mire of my filthinesse. O Lord, make me at all times hereafter to bemoane, to distaste, and abhorre my former iniquities; knowing that the vnclane spirit, if euer he can get into my soule againe, after that it is swept and garnished, hee will enter with seauen other diuels worse then himselfe; and

Morning Prayer for a Family.

and my end shall bee worse then my beginning. Onely thou, O Lord, the stronger man, who hast disarmed that strong armed man, and thrust him out of his possession, thou onely canst hold him out, and keepe my soule, thy darling, to thy selfe. Thou therefore, my sweet Saviour, who art the Author and finisher of my faith, who giuest not onely to will, but also to performe; accomplish thy good worke in me, which thou of thy goodnesse hast begunne, to the glory of thy blessed name, and the saluation of my poore soule, Amen.

Morning Prayer for a Family.

O Lord our God, let our Prayers ascend into thy presence like sweet incense, and in the name of Christ let this our morning sacrifice of thanksgiving, bee acceptable vnto thee. Great cause haue wee to praise thee, O God; for thy mercies towards vs in number passe our reckoning, and in greatnesse surmount our estimation; and wee poore Creatures are lesse then the least of them. We blesse thy holy Name, for making vs to thy Image, when we were nought, for redeeming vs with the precious blood of thy beloued Sonne, when wee were worse then nought; for renewing vnto vs that great redemption in thy blessed Gospel, and for making vs partakers of the saluation of the Gospel by thy holy Spirit. Wee yeeld thee hearty thanks also for all thy temporall benefits, for giuing vnto vs foode, raiment, health, and peace. O Lord, the current of thy compassions doth neuer faile towards vs, but thy mercies are renewed euery morning; whereas this last night, thou mightest haue suddainely surpris'd vs by death, and brought vs to iudgement, because of our manifold offences against thy holy Maiesty: thou hast not onely mercifully spared vs, but hast also giuen vs quiet rest, and brought vs to the light of this day.

Morning Prayer for a Family.

day. O Lord, thou art a gracious God, slow to anger, and rich in mercy; and the more blessings thou bestowest vpon vs, the more bent are we to begge for further: therefore as thou hast raised our bodies from sleepe, so be thou graciously pleased, to raise our soules from sinne and security; and as thou hast made the light of the day to shine on our bodily eyes, so let the light of thy Word and Spirit illuminate the eyes of our vnderstanding, that we as the children of Light, may walke in all thy holy commandments this day. O Lord let thy gracious presence accompany vs, that we this day may keepe faith and a good conscience towards thee, and towards all men, in all our thoughts, our words, and deeds. O Lord, blesse vs; blesse all our purposes and actions, which wee shall take in hand, that they may tend to thy glory, to the good of others, and to the comfort of our owne soules, in that day when wee shall make our finall accounts vnto thee for them. O Lord, thou knowest how many snares Satan laies for vs to entrap vs, when we resolve to walke in thy wayes: Therefore, O God, bee thou not farre from vs: let thy fauour compasse vs as a shield; giue thy Angels charge ouer vs, to guide vs in all our waies, that we may be saued from the malice and cruelty of that euill one. Into thy hand, O Lord, we doe comend our soules, our bodies, our affaires, and all that we haue, to bee guided by thy grace, and guarded by thy power. Lord, thou art a faithfull Creator, and wilt suffer nothing to take harme that is committed into thy tuition and custody. Therefore our very soules doe rest and repose in the assurance of thy mercifull protection. Good Lord, increase the old man more and more in vs; giue and increase in vs, faith, hope, loue, humilitie, patience, meekenesse, chastity and all other Christian vertues. Turne our hearts from the loue of earthly things, & set them on things that are aboue, where Christ is at thy right hand. Furnish vnto
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Morning Prayer for a Family.

vs solid comfort in all our tribulations, and in thy strength at last let vs be victorions ouer all tentations whatsoeuer: make vs spend this life in purity, and end it in peace, that we in the last day may ryle in ioy to life euerlasting, through Iesus Christ our Lord.

Gracious God be mercifull to thy whole Church and chosen Childzen, wheresoeuer they bee vpon the face of the earth: defend them from the rage and tyranny of the Diuell, the world, and Antichrist: Giue thy Gospel free passage through the World, for the gathering of thy Saints, and the conuersion of al those that belong to thy Election and Kingdome: Blesse the Churches & Kingdomes wherein wee liue, with continuance of Justice, Peace, and true Religion. Defend the Kings M. from all his enemies; grant him a long life, in health, and happinesse to raigne ouer vs. Blesse the hopefull Prince Charles, Prince Palatine of the Rhene, the vertuous Lady Elizabeth, his wife, and their Progenie. Grant that all Magistrates and Subiects, husbands & wiues, fathers and childzen, masters and seruants, may faithfully doe their duty, and thy will. Lord continue the light of thy glorious Gospel, with vs and our posterity: increase the number of the faithfull Preachers of thy Word; and open thou the hearts of their hearers, that they may beleue and obey the same vnto saluation. Lord wee commend vnto thee all our kinsmen and acquaintance, all our friends and benefactors: recompence abundantly vnto them all the good they haue done. Let our waies please thee, O Lord, that all our enemies may bee at peace with vs. Comfort the comfortlesse, bee neere all them that call vpon thy Name. Hasten thy comming, our blessed Sauiour, & make vs ready with the oyle of grace and faith in our lampes to meet thee our sweete Bridegrome at thy comming. These and all other things thou knowest to be needfull, we begge at thy hands for our selues, and all thy Saints

Euening Prayer for a Family.

Saints on earth, in the name of thy beloued Son, our blessed Saviour Iesus Christ, according to that most perfect forme of prayer, which he hath taught vs: Our Father which art in heauen, &c.

Euening Prayer for a Family.

O Lord God, who art infinit both in might and mercy, in greatnesse and goodnesse: we thanke thee from the very bottome of our hearts, for mightily and mercifully protecting vs from our mothers wombe, to this present houre: And we beseech thee, howsoever this day we haue sinned against thee, by the deceit of the flesh, the euill example of the world, or the sleight of Satan; in thought, word, or deede; in omitting of good, or committing of euil; of ignorance, or knowledge; let it please thy Maiestie graciously to forgive vs, in the bloud of Iesus Christ. Good Lord, let not our iniquities separate betwixt vs and thy fauour, or spoye vs of thy fatherly protection: But vnder the couerture of the wings of thy mercifull safegard, let vs rest this night free from all dangers of body and soule; that to morrow we may rise in safety to praise thy name, and may serue thee with ready mindes, with pure hearts, and chaste bodies, in true ioy and hearty thanksgiuing: through Iesus Christ our Lord: in whose name we humbly beg these, and all other blessings thou knowest to bee expedient for vs, and all thy chosen children on the earth, in that perfect forme of Prayer, which hee hath taught vs: Our Father which art in heauen, &c.

FINIS.